

## THE WORK OF THE EVANGELIST.

Is to preach the gospel, II Tim. 4:2. It appears that Titus was exercising about the same official powers as Timothy. He it appears, is to set things in order and things wanting. And we find him ordaining elders, in all the cities and churches. Titus 1:5, and Acts 14:23. Now by reading 12th chapter of I Cor. you will see that all the qualifications and powers for this as in fact all other gospel officers is conferred by the Holy Spirit.

Let us now notice the office of bishop-Episcopon and elder-Presbuteros. It appears from the reading of the 1st chapter of Titus, verses 5-7, that elder and bishop indicate the same office, but may not mean the same position. The word bishop seems to me to indicate one who has the active oversight of a congregation or special work, while the word elder appears to indicate the same office, and certainly the same qualifications, but may not be in active charge of a church or work. The only apparent difference being that indicated by the natural secular meaning of the words; bishop-episcopon, one who has the active oversight of a congregation, and elder-presbuteros, one who by age, experience, truthfulness, faithfulness, wisdom, or other special recognized qualifications, may by the laying on of hands, had the pastoral office bestowed on him. Of course, bishop and pastor are words of the same import. Pastor is a latin word meaning a shepherd. The word pope, is from the greek word papas, meaning a father, and it has no official signification, in the Scriptures.

## QUALIFICATIONS OF A BISHOP.

The qualifications of a bishop are fully set forth in I Tim. 3:1-7 and Titus 1:5-7, which is perhaps a little clearer than in the epistle of Timothy. "For this cause, I left thee in Crete that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre. But a lover of hospitality, a lover of good men, sober, just, holy, temperate. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers. I wish to

notice the five following elements in the makeup of a bishop. "Blameless—husband of *one wife*—having faithful (believing) children—able—sound in doctrine. Not self-willed.

It is apparent from the lives of the apostles, that to be blameless in the sight of God, may mean to bear much reproach in the world. The husband of one wife is, I think to be taken in its literal sense, and at just what it says. Having faithful children would be strong evidence that his religion is practical every day, and his rulings just. "If a man know not how to rule his own house, how shall he take care of the church of God? I Tim. 3:5. Not a novice—new convert"—such an one would be liable from want of experience to make many mistakes. Spiritually the qualifications are the same as those of the deacon, with greater responsibility.

## THE DEACON'S OFFICE.

This is a very important office, and the qualifications for it are "full of the Holy Ghost and wisdom." Acts 6. Not double tongued—deceitful in speech,—faithful, pure, blameless,—husband of one wife, and the wife must not be a slanderer. Read the 3rd chapter of I Tim. The word deacon, diakonos, is seven times translated servant; it means to act as a ministrant servant. That it is a ministerial office will be seen in the acts of Philip, Stephen and Nicholas. It occurs fifty-eight times in the New Testament and is seven times servant, five times anglicised into deacon, and forty-six times translated into minister, and ministering. Angels ministered—diakoneo—to Jesus after his temptation. Matt. 4:11. The word does not occur in Revelations. But it appears both in its masculine and feminine forms in the epistles. In Romans 16:1, Pheba is declared to be servant—deaconess—in the church in Cenchrea. Theophylact says the Presbutidus, of Titus 2:3, means deaconesses. Ignatius, the disciple of John says, "Salute the deaconesses in Christ Jesus." Many suppose that the office of deacon is first indicated in Acts 6. But in Matt. 20:26, 27, the Lord makes use of the following expression, "Whosoever will be great among you, let him be your minister—deacon—and whosoever will be chief among you, let him be your servant—doulos—slave." Here it will be seen that the qualifications for the chiefest offices is great humility. If the office of deacon re-

quires great humility, the office of bishop or pastor requires greater humility.

Godly humility must never be understood to mean weakness or timidity, for it requires a very bold man to confess his own faults and go through the vicissitudes, rebuffs and criticisms, from the world that are incident to the Christian ministry. A humble man is a powerful man; let us pray God that we may have this power. From the foregoing premises I conclude that there are the following offices of ordination in the church: Evangelists, bishops—which I take to include elders and pastors,—and deacon. I recognize these three divisions of the work. All other powers of the ministry, such as prophesying, healing, teaching, etc., are gifts of the spirit, are not imparted by ordination. But I think that no one should be ordained to any office who does not possess one or more of those gifts. Read I Cor. 12. I would suggest as a remedy for the government of our churches that we set apart an evangelist who shall be able to set in order those things that are wanting in the churches, and such an one must be duly qualified spiritually; a man of wisdom and knowledge who would be ready to sacrifice, spend and be spent for the kingdom of God, and churches should obey them. Heb. 13:7-17. I Tim. 5:17. I Cor. 9:10-14. The Lord says, "If ye love me, keep my commandments." Paul says, "God hath committed unto us the gospel of reconciliation, therefore we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Brethren in the ministry, well may we say with Paul, "Woe is me if I preach not the gospel of God—the whole gospel."

When I think of the responsibility of my ministry, and how weak I am, I tremble. Let us pray God for grace to do the work, so that when we see the wolf coming, we will not flee, but care for the flock of God and push our ministry to the ends of the earth, and if we do not that, we had as well go to our farms and merchandise. But I am persuaded that we have a fearless ministry, and one that will be guided by the Holy Spirit, and that we will not be discouraged at the havoc that sometimes satan appears to be making, for I know that in the end God will give us the victory. Blessed be his holy name.